

C/uir. I] THE CHANDOGYA UPANISHAD—*Cji. V,*
Sec. 3. 507

up the other senses, as a horse, going to
start, might tear up
the pegs to which he is tethered. They
came to him and
said : " Sir, be thou (our lord) : Thou art the
best among u&.
Do 3iot depart frcm us."

l< (13) Then the tongue said to him : tk
If I am the
richest, thoti art the richest." The eye said
to him : t If I am
the firm rest, thou art the firm rest."

" (14) The ear said to him : tf If I am
success, thou
art success ". The mind said to him : "If am
the home, thou
art the home."

" (15) And people do not call them the
tongue, the
eyes, the ears, the minds, but the breaths
(prana, the senses).
For breath arc all these."

Sections iii to x give a colloquy
between the royal sage
Pravahana Jaivali and two Brahmanas,
Aruni and his son
Swetaketu who both so largely figure in
this Upanishad-
In the course of tins conversation,
Pravahana expounds hiia
doctrine of ' the five fires ' and taat of the
two paths,—the
Devayana and the Pitriyana.

Third Section h< (1) Swetaketu Aruneya
went to thb
assembly oi the Panchalas. Pravahana
Jaivali said to him :
"Boy, has your father instructed you?" "Yes,
Sir," he replied.

" (2) "Do you know to what place men

go from here?"

<< No, Sir," he replied. ^s Do you know how they return again?"

^{rf}< No, Sir," he replied. "Do you know where the path of Deva^ and the path of the fathers diverge ?" " No, Sir," he replied,

" (3) ^{tf} Do you know why that world never becomes full?" " No, Sir," he replied. " Do you know why in the fifth libation, water is called man?" "No, Sir," he replied.

" (4) Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed ?" Then the boy went back sorrowful to the place of his father and said : " Though you had not instructed me. Sir, you said you had instructed me."

⁴< (5) That fellow of a Raj any a asked me five ques-